想要获取更多资源吗?

点击上方图片，即可进入修行资料中心，探索浩如烟海的佛经经典、禅修指南、开示讲记以及实修方法等珍贵内容。这里汇集了助您精进修行的各类资源，无论您是初学者还是资深修行者，都能在此找到滋养法身慧命的甘露法雨，开启智慧，增长福德，成就菩提！

六字大明咒
The Six-Character Great Bright Mantra

上宣下化老和尚開示 Venerable Master Hsuan Hua's Dharma Talks

唵?嘛?呢?叭?彌?吽

OM MANI PADME HUM

◎三藏法師宣化上人?講述於一九七一年
LECTURE GIVEN BY TRIPITAKA MASTER HSUAN HUA, 1971

你能常誦持這〈六字大明咒〉，就有六道光明能把六道輪迴的黑暗變成光明。
If you are able to constantly recite the Six-Character Great Bright Mantra, there will be six paths of light changing the darkness of the six destinies into brightness.

這六個字，叫〈六字大明咒〉，每一個字都會大放光明。
These six characters together make up the Six Character Great Bright Mantra; each one individually is able to emit brilliant light.

密宗是專門研究咒語和它的意思。佛教分成五宗：禪，教，律，密，淨。禪宗就是參禪打坐；教宗就是講經說法；律宗就是嚴淨毘尼，弘範三界，就是專持戒律的；密宗，密就是秘密的，彼此互不相知；淨土宗，就是專持名號，念這個「南無阿彌陀佛」
這六字洪名，這叫淨土宗。
Mantras and their meanings are studied in the Secret School, one of the five schools into which the principles of the Buddha's teachings are divided:

1) the Dhyana School;
2) the Teaching School;
3) the Vinaya School;
4) the Secret School;
5) the Pure Land School.

The Dhyana School teaches constant investigation of dhyana meditation; the Teaching School, lecturing sutras and speaking dharma; the Vinaya School, exclusive maintenance of moral prohibitions: "awesome, majestic, and pure in vinaya, great models for the three realms". Then there is the Secret School. Secret means "no mutual knowing". The Pure Land School teaches the exclusive mindfulness and recitation of "Na Mo A Mi T'o Fo", the "Vast Six Character Name".

這五宗裏邊，有的人就說禪宗最高，有的人就說教宗最高，有的人又說律宗最高，修密宗的，就說我密宗最高，修淨土法門的，就說淨土法門這是最第一了、最高了。實際上，這個法是平等的，沒有高下──是法平等，無有高下。所謂高，就是個人私見，自己歡喜哪一種，就說哪一種是高。
Some people say the Dhyana School is highest of the five. Others claim that the Teaching School, or the Vinaya School, is highest. Cultivators of the Secret School say, "The Secret School is supreme". Practicers of the Pure Land Dharma-door say, "The Pure Land Dharma-door is first, it is superior". Actually, Dharma is equal; there is no high or low. "Highest" is everyone's own personal opinion; whatever school you like you claim it to be the highest.

現在我們講這個密宗。一般人所知道的密宗，就是喇嘛教。其實密宗不是秘密的，在這個顯教裏頭，顯密圓通──顯教裏頭也有密宗，好像〈大悲咒〉、〈六字大明咒〉都是密，〈楞嚴咒〉那更是密。所謂「密」，就是彼此不知道。
Now I will explain the Secret School. What most people understand to be the Secret School is actually Lamaism. In fact, the Secret School is not secret. Within the "explicit" teaching, the manifest and secret perfectly penetrate. The "explicit" teaching

also includes the Secret School; for example, the Great Compassion Mantra, and the Six-Character Great Bright Mantra both belong to the Secret School. The Shurangama Mantra is even more secret. "Secret" is just "no mutual knowing".

那麼，不明白的人就認為這個秘密的東西是最好的，因為它不是公開地傳。有一些不懂佛法的人，就更神乎其神，說：「這不能講給你聽了，我這密宗啊，密宗不能講給你聽。」你不能講給人聽，為什麼你又要說呢？為什麼又要說「我不能講給你聽」啊？你根本就是密宗，就是不說就好了，為什麼又要說我不能說給你聽──我不能講給你聽，你不能講這又是講了。你不能講這是不是講？這也是講。這為什麼他要這樣說呢，就因為他不明白佛法，根本就不知道什麼叫「密宗」。

Ignorant people say that secret things are the best. Why? Because they are secret, and not publicly transmitted. So people who don't understand the Buddhadharma speak of the supernatural and mysterious saying, "Oh! I can't tell this to you! It's from the Secret School, and it can't be spoken for you to hear!" If they can't speak of it to others, why mention it? Why do they say they can't talk about it? If it's really the Secret School, and it's best not to speak of it, why do they say, "I can't tell you"? Their "not talking" is just talking about it. Is this "refusal to speak of it" speaking of it or not? Yes, it's speaking of it. Why do they talk this way? Because they don't understand the Buddhadharma, and are completely unaware of what the Secret School is.

所謂「密宗」，我現在告訴你們，這個咒啊，並不密。所謂密宗，就是你念這個咒啊，有你的靈感，我不知道；我念這個咒呢，就有我的靈感，你不知道。這彼此互不相知它的功能──它的功能和它的力量，不知道，這叫密宗。並不是這個咒是密宗，那個咒的力量才是密。這是密宗的意思。

Now I will tell you about the Secret School. Mantras are not secret. The Secret School is the magical response which comes from your recitation of mantras; I can't know your response. I recite mantras and have my magical response, and you do not know of it. This is "no mutual knowing". The ability and power are unknown, and therefore are called the Secret School. It's not mantras, but the power of mantras that is the Secret School. This is the meaning of the Secret School.

那個咒，既然是密了，你就不應該傳給人。你傳給另外一個人，這已經不密了。同樣的，六祖和惠明有這麼一番對答：

惠明：「上來所說，密意，若有秘密嘛，還有比這秘密的嗎？」

六祖：「與汝說者。即非密也。汝若返照。密在汝邊。」

If mantras are really secret, they should not be transmitted to other people; for if you transmit a mantra to someone else, it is no longer secret. It is the same as the Sixth Patriarch's answer to Hui Ming's question:

"He (Hui Ming) further asked, 'Apart from the above secret speech and secret meaning, is there yet another secret meaning?'

Hui Neng said, 'What has been spoken to you is not secret. If you reverse the illumination, the secret is on your side."'

你看，這說的明明白白的嘛，你能說出來的就不密了，能傳給你已經不密了。你要是密就不應該傳。密在汝邊嘛，密在你那個地方。這就是說的這個秘密。

Speak it and it is not secret. Take a look; he said it very clearly. Once spoken, it is no longer secret. The "secret" is that which is not transmitted. If it can be transmitted, it is not "secret". The "secret" can not be transmitted; it is on your side; it is where you are.

我相信就是密宗的法師，他也對這個密宗怎麼樣解釋法他不知道，他只以為這咒是秘密的。但是什麼咒都可以傳給人，什麼咒都可以說，沒有不可說的咒；要不可說的他就沒有法子傳給你，是不是啊？我們講這個真理，因為它可以傳給你，這就不是密宗了，這就不是密了。

I don't believe that Secret School Dharma Masters understand how validly explain "secret" dharma. They simply think that mantras are secret, but all mantras can orally transmitted to people; there are no mantras, which cannot be spoken. If they couldn't be spoken, there would be no way to transmit them. Isn't that right? We are now speaking true principle. If it is transmittable, it is not secret--it is not the Secret School.

密，沒有法子傳的。那個密就是那個力量。沒有人有法子告訴你說這個咒有什麼力量，你念怎麼樣怎麼樣的；如人飲水，冷暖自知，所以你自知，旁人不知道，所以這叫做「密」。那個力量是個密，那個感應是個密，那個功能是個密，並不是那個咒是個密。現在你們大家都明白了嗎？

Because the "secret" is un- transmittable, I say that the "secret" is the mantra's power, and there is no way anyone can tell you about it. No one can say, "This mantra has this power, and when you recite it such and such will happen." There is no way to tell you. It is like a man drinking water; he himself knows whether it is hot or cold. The "secret" is that which you know and others don't. The strength is secret, the response is secret, the function is secret; it is not the mantra that is secret. Now does everyone understand?

那些不明白佛法的人，一定認為我說的不對。我說的不對，我也要這麼樣說；你說的對，你就沒有法子這麼樣說，你根本不懂你怎麼會這麼樣說。我更不懂，我更糊塗，不過以前我師父教我教得很明白的，所以把我這個糊塗人也變成會說密宗的〈六字大明咒〉了。

Those who don't understand the Buddhadharma must have thought that I have spoken incorrectly about this dharma. Incorrect or not, I will still speak this way. Say I am right...there is no way for you to say that. Since you fundamentally do not understand this dharma, how can you say that I understand. I don't understand; I'm even more muddled. Previously, however, I had a teacher who taught me with great clarity so that I understood, and this confused person changed into one who could speak and explain the Six-Character Great Bright Mantra according to the Secret School.

這個密宗，分成五部──東西南北中。東方是金剛部，是護持正法的；寶生部是南方；蓮花部是西方；羯磨是北方；佛部是中央。要有時間哪，這個〈楞嚴咒〉講這五部講得最詳細。

The Secret School is separated into five divisions, East, West, North, South, and Center. In the East is the Vajra Division, which protects and maintains the proper Dharma. In the South is the Jeweled Birth Division; the West, the Lotus Flower Division; the North, the Karma Division; and in the Center the Buddha Division. If there were more time...the Shurangama Mantra explains these five divisions in great detail.

所以世界上，要有一個念，會念〈楞嚴咒〉，這個魔王也不敢出現的；要沒有人會念〈楞嚴咒〉了，這個三千大千世界這個魔王啊就都會到世界上來了。為什麼呢？沒有人管他了，這五部就都不工作了，所以魔王就出世了。要有一個人會誦〈楞嚴咒〉，魔王也不敢出世，所以我們希望多一點人念〈楞嚴咒〉。我們第一個暑假班，我第一個考試就要考〈楞嚴咒〉，看看誰把〈楞嚴咒〉能先背得出。結果就有兩個人考上合格了，後來又有許多人會誦咒了。那麼現在講這個〈六字大明咒〉。

If there is one person who can recite the Shurangama Mantra, the demon kings cannot manifest in the world. If no one is able to recite it, demons can enter all of the three thousand great thousand world systems. Why? Because no one watches over them; no one works in the five divisions, so the demons are able to enter the world. If one person, however, can recite the Shurangama Mantra, demons do not dare enter. It is just because of this that we hope more people will learn to recite the Shurangama Mantra. During the first summer session, the first test was to recite the Shurangama Mantra from memory, and in fact two people were able to do so. Later, many more were able to recite the mantra. It was just for this reason. Now I will talk about the Six Character Great Bright Mantra.

第一個是「唵」。你誦這「唵」字的時候，一切鬼神都要合起掌來了，都要這樣子。合起掌幹什麼呢？守規矩啊，要循規蹈矩。你誦這一個字，一切鬼神就都不敢搗亂了，他們都不敢不聽命了。這叫「引聲」義，就是引起來以下所說的這個咒，所以凡是說咒的時候，先說這字。

The first character is "nan (Sanskrit: om)". When you recite "nan" once, all ghosts and spirits must place their palms together. Why do they put their palms together? To maintain the rules and regulations. Conforming to the regulations, they follow the correct way. Recite this one character and all ghosts and spirits do not dare rebel and create confusion; they do not dare disobey orders. This is called leading sound-meaning, i.e. lead to the mantra to be mentioned below. This is the first sound in the mantra.

「嘛呢」，就是牟尼。這個牟尼是梵語，翻譯過來叫「智寂」，以這個智慧來明白這一切的道理，還要寂滅無生。又有一個翻譯，叫「離垢」，離開這一切的塵垢。這個好像一個如意寶珠似的，最清淨，沒有一切的染汙。這個如意寶珠能生長一切的功德，可以隨心滿願，就有這麼

好處。
"Ma ni (Sanskrit: mani)" means "wisdom silence". Using wisdom one is able to understand all principles, and thus is able to be silently extinguished, without production. It is also defined as "separating from filth" which means leaving all dust and filth. It can be compared to the "precious as-you-will pearl" which is extremely pure, with no defilement. Whatever excellence you wish to bring forth, if you have the "precious as-you-will pearl" it can be done. It can also fulfill your wishes in accord with your thoughts. Every vow you make will be fulfilled. These are its benefits.

「叭彌」，本來那個應該讀叭特彌。翻譯過來是光明圓覺，又翻譯成蓮花開，就是觀世音菩薩的妙心，能以圓滿俱足、無礙，這是叭彌。
"Pa mi (Sanskrit: padme) actually should read "pa t'e mi". It means "light perfectly illuminating", and is also defined as "the opening of the lotus". It is analogous to the wonderful lotus flower, which can complete, perfect, and fulfill, without obstruction. It is the wonderful mind of Avalokitesvara Bodhisattva. This is "pa mi".

「吽」字，是「出生」義，什麼都可以從這個吽字生出來。又是「擁護」義，念這個字那護法善神就來擁護你了；又有這個「消災」義，你有什麼災難，誦這個字就能免了。又有這個「成就」義，你無論求什麼，都可以成就的。
Next comes "hung (Sanskrit: hum) which means "put forth". Anything at all can be born from this character "hung". It also means "to protect and support". Recite this character and all Dharma protectors and good spirits come to support and protect you. It also means "eradicating disasters". Recite this character and whatever difficulties there are will be eradicated. It also means "success"; whatever you cultivate can be accomplished.

一念這個〈六字大明咒〉，無量諸佛、無量菩薩、無量護法金剛，都常常擁護你。所以觀音菩薩說完這〈六字大明咒〉之後，就有七億那麼多的佛來擁護圍繞。這個〈六字大明咒〉的力量是不可思議，這種功能也不可思議，這種的感應道交也不可思議，所以這叫密宗。要是詳細說，那是無量無邊的意思，說不完。那麼簡單地今天晚間給大家講一講。
Recite the Six-Character Great Bright Mantra once, and the immeasurable Buddhas, Bodhisattvas, and Vajra Dharma protectors constantly support and protect you. Therefore, when Avalokitesvara Bodhisattva finished saying this Six-Character Great Bright Mantra, there were seven million Buddhas who came to support, protect, and surround him. The strength and function of the Six-Character Great Bright Mantra are inconceivable, the intertwining of the response and way unimaginable; therefore it is called the Secret School. If one were to explain in detail, the meanings would be immeasurable and unlimited; they cannot be completely spoken. So tonight I will just make a simple explanation for everyone.

我可以告訴你一點，不可說的秘密神力。為什麼我說這不可說呢？根本我說的，這萬分之一也沒有。是什麼呢？你能常誦持這〈六字大明咒〉，就有六道光明能把六道輪迴的黑暗變成光明。那麼這種的力量，是要你專心去誦念才得到這種的三昧。不單六道輪重播大光明，在這個十法界，也變光明藏。我希望每一個人都忙裡偷閑的來誦持這〈六字大明咒〉。
Now I will tell you a little of that which cannot be told of the Secret School's strength. Why do I say "of that which cannot be told"? Because my talking does not even contain one ten—thousandth part of it. What is it? If you are able to constantly recite and maintain the Six-Character Great Bright Mantra, there will be six paths of light changing the darkness of the six paths into brightness. It is necessary that you turn your mind to one when reciting this mantra to obtain this type of samadhi. Then, not only will the six paths put forth light, but all of the ten dharma realms will become the "great light bright treasury". So now we know that the Six-Character Great Bright Mantra has great strength. I hope that everyone will set aside time from his or her activities to recite the Six-Character Great Bright Mantra.

摘自《佛根地》 上宣下化老和尚佛七開示

我們打完了佛七，我再教你們唸一個秘密的咒。你們回到自己的家裡，願意念咒也可以，願意唸佛也可以，看誰先修行成功。有意見沒有？

學生：我們是不是還可以講講所發生的一些特別的事？昨天在一小時的打坐時，我覺得有很多電能。有一會兒，我覺得自己很大，我的頭在雲裡，覺得空中好像有雨。後來我又覺得像是在

雲裡，不過這次我是跟著一個實體走，我不願雨下下來。

上人：他這種境界是坐禪應該有的一種境界。我頭先說要教人一個咒，等著佛七完了再教。我覺得有一些個人有一種妄想，想要說一種道理，他們想要說，可以現在就說。他們想說：「我明天就要走了，或者我就沒有機會學了。」有沒有人這麼想？

答：有。

上人：那我現在就教你們好不好？

答：好。謝謝！

上人：這個咒，是最妙的咒。我現在教你們，是有聲教你們。你們唸的時候要無聲唸，不要說出口來。因為這是祕密的咒，你要說出口來，就不祕密了。

你行、住、坐、臥要常常唸這個咒，這個咒的力量可就大了。你在山上唸，這所有山上的眾生，過五百年後都會成菩薩，就有這麼大的功德；你在水裡頭念，水頭所有的一切眾生，過五百年後都發菩提心，將來都成菩薩；你本人唸，你本人身所有的虱子、蟣子、臭蟲所有在你身上的這些個細菌，在你身上的這些個眾生，也過五百年之後，都可以發菩提心，都可以成菩薩。你看這個力量大不大？

假如你自己不願意作菩薩，那麼你幫助其他的眾生成菩薩，這也是一件善事，所以你不可以不唸這個咒。You should hurry up and recite
it!（你要快快念這個咒。）這個咒，我現在告訴你們各位，我傳給你們，你們各位要特別注意。你們已經知道了這個咒，不要說：「喔！我已經知道了」，生一種輕慢的心；不知道的呢，更應該生一種尊重法的心。我現在來教你們這個咒，你們都注意一點！我只教三遍，你記不記得 就隨你自己了。

什麼咒呢？就是「嗡嘛呢叭彌吽、嗡嘛呢叭彌吽、嗡嘛呢叭彌吽。」這個咒的力量是不可思議的，你們要很注意的來修持這個法。

摘自《大方廣佛華嚴經淺釋賢首品第十二》-宣化上人讲述

還有我再告訴你們，念〈六字大明咒〉究竟有什麼好處？念〈大明咒〉沒有什麼好處，可是可以把你身上的蟲子念成菩薩。若念〈大明咒〉，你身上的蟲子五百年之後，都是做菩薩的，不是現在做。你看這個妙不妙？所有的蟲子──你身體的細菌，也就是你那個邪知邪見、貪瞋癡，五百年之後都做菩薩了，就有這麼大的力量，你看！這是不是應該念？也不要念得那麼大聲，尖叫似的，不要做得一個特別的樣子，總要大家一合相，都是一樣，旁人怎麼樣，我就怎麼樣，你弄出一個很特別的樣子，那是不對的。我們都要共同合作，不要不合作。打這個大明七，人人都要把光明智慧露出來，不要嫉妒障礙，一天到晚坐在那兒算豆芽菜的帳，「嗯！我賣給誰幾斤豆芽，要收那筆錢了。」不算這個帳。我們要發菩提心，最低限度你身上這些眾生都發菩提心，你看看念〈六字大明咒〉就有這麼大的功效！你知道人的身上有多少眾生？有無數無量無邊那麼多眾生，細菌就不知有多少，你這一念大明咒，五百年後，牠們都發菩提心，行菩薩道，你看看這有多妙！

我再為你們說一個最近幾年的故事，這是念〈大明咒〉的故事，它發生在菲律賓。菲律賓的小孩子，或者都不知道這個故事，但在佛教裏差不多都知道的。前幾年菲律賓排華，要殺所有的華僑，殺了不知多少。有一個地方住著菲律賓人，幾個中國人就跑那兒避難。這個菲律賓人，也很慈悲的，就把他們藏到後花園裏。後花園供著觀音菩薩，這些華僑會念〈六字大明咒〉，常常念，就念〈六字大明咒〉求感應。

啊！沒想到這一念，把十幾個菲律賓人給念來了，都拿著五尺多長的殺人大刀。這個菲律賓人看那些拿刀的菲律賓人來，一定是殺中國人的，就對這十幾個人說：「這裏有幾個中國人，但是他們是好人，你們不要殺他們，他們是很守規矩的。」這些菲律賓軍人就說：「我們不管他們守規矩、不守規矩，總而言之，是中國人就一定要殺！」那麼每個人拿一把五尺多長的大刀，這幾個中國人你說怎麼樣呢？就在觀音菩薩座的前後左右，求觀音菩薩來保護他們。一進來的時候，這幾個中國人也和他們說：「你原諒我們吧！我們都沒有什麼政治活動，不要殺我們！」這些人說：「不管你有沒有政治活動，總而言之，是中國人就應該殺。」他們幾個人一看，說也說不動了，就把眼睛閉上念〈六字大明咒〉等死。

這十幾個軍人拿著刀就砍，但是怎麼砍，也砍不上這幾個人，就把桌子、板凳、窗戶都給砍爛了，但貼著觀音菩薩像的佛龕怎麼樣也砍不著，人也一點都沒受傷，這十幾個軍人亂砍一頓，砍完就走了。這是在菲律賓佛教裏頭，中國人差不多都知道的事情。

所以由這一點就知道，念〈六字大明咒〉的感應是不可思議的，但是為什麼我們現在覺得沒有什麼感應？因為還沒到生死的關頭，所以沒有把生死看得重了。你若想：「啊！Next minute I go to dying, I recite
this（下一分鐘我就要死了，我趕快念）〈六字大明咒〉求感應，可以不死。」又好像：「有

人就要割我的頭了，我一定要想辦法叫他不割我的頭，我念〈六字大明咒〉。」這要用至誠懇切到極點的心去念，才會有感應。

不過我們現在聚會在一起，這是修行，大家都要把它念得很有精神，聲音不太大，也不能小。你們各位在這麼好的機會裏念〈大明咒〉，我在上邊也念〈大明咒〉，看看我們誰念得這個明大一點。我們來比賽一下，誰能看見這個明，那就會有感應了。你們誰若有什麼特別境界，隨時可以到上面見我，告訴我你們的境界；如果沒有特別境界，也不需要去問，要有特別的，覺得真不明白的這種境界才來問。那麼有的人會有，有的人不會有的，我今年開一個方便門，你們誰有什麼境界不能解決的問題，可以來問我，你的問題解決完了之後，還要趕快下來念你的〈大明咒〉。

摘自《金剛棒喝──宣公上人答問錄》

117.

問：誦「六字真言」有無量功德，且有七地菩薩住於身上，這是怎麼回事？

上人：不單誦六字真言有無量功德，不爭也有無量功德，不貪也有無量功德，不求也有無量功德，不自私也有無量功德，不自利也有無量功德，不打妄語也會有無量功德。雖然都有功德，但是不要執著有功德。